Evangelical Christendom

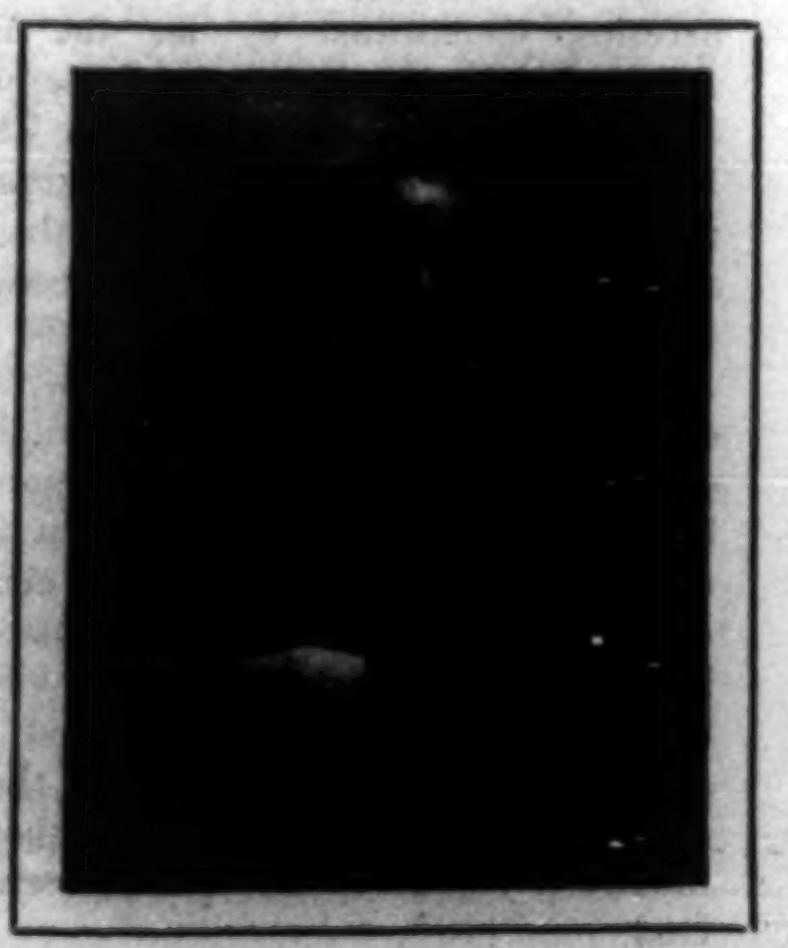
"Unum Corpus sumus in Christo."

July-August, 1914.

The True Basis of Unity.*

It seems to me that the basis on which we meet, in connection with this World's Evangelical Alliance, is nothing more or less than the original and primitive basis of Christian unity. The union of primitive Christians was primarily spiritual. That is to say, Christians at the very first were one, and recognised each other as one, because they shared a common life, and were filled with, and led by one and the same Spirit. We remember how St. Paul says to the Corinthian Christians: "By one Spirit ye were all baptised into one body, and were all made to drink of one Spirit." These words may either refer, as they are usually supposed to do, to the ordinance of Baptism, in which, when its benefits are duly and fully received, the Holy Spirit of God must ever be the agent; or they may refer, as the context would seem to render more probable, to that baptism of the Holy Ghost and of fire which St. John the Baptist predicted, and which certainly unified in a most complete and wonderful way the Church of Pentecost. But whichever view we take of the true interpretation of the passage, the basis of the union here described is spiritual and experimental. It was a consequential fact arising out of the primary facts of Christian experience, and necessarily determining the relation of individual Christians to each other, as parts of a great whole. I am far from saying that doctrine had nothing to do with this primitive unity; but I am inclined to think that its place was secondary rather than primary. The early Christians were not, to begin with, bound to each other, as were the members of the various philosophical schools of the period, by sharing common opinions, but rather by the reception of a common life. Instruction in doctrine followed afterwards, and had an importance of its own; but it was the instruction of those who were already united. No doubt many of these early Christians were extremely ignorant of Christian doctrine at first. They had all that to learn; but they were already one, because they had received a new and everlasting life from the same source, Christ the life-giver. They knew whom they had trusted, and they were one with all who had equally trusted themselves to Christ.

As time wore on and love grew cold, and some Churches, like that of Sardis, fell into a condition of spiritual death, and some, like that in Laodicea, became lukewarm, and some, like that in Ephesus, lost their first love, this spiritual bond of union came to be less and less in evidence, and doctrine



REV. CANON W. HAY AITKEN, M.A.
(Canon of Norwich Cathedral).

* Notes of address given at the Annual Meeting of the Ipswich Branch, World's Evangelical Alliance, April 28th, 1914.

rather than common spiritual experience began to be regarded as the basis of union between Christian people. The invasion of the Church by numerous heresies during the first two or three centuries contributed to the development of this tendency. Where doctrinal truth had to be defended, and errors had to be strenuously combated, it was a natural result that orthodoxy should begin to be regarded as more important than spirituality; and no doubt many pushed forward into leading positions in the Church who were better theologians than they were Christians. All this would contribute to shift the basis of unity from spiritual fellowship to doctrinal agreement, with the result that the cause of union at once began to suffer, and those unhappy divisions, which have separated Christians from each other all through the Christian era, began with the early heresies, as they were called, though probably it often happened that the so-called heretics were just as good Christians as those who claimed to be orthodox. It is easy to see how this would lead on to a further development. The main body of the orthodox, who repudiated these various heresies, constituted by far the largest ecclesiastical organisation, and claimed to itself the title of the Holy Catholic Church. It was regarded as embracing all that was really Christian in the world within itself, and therefore it came to be recognised as offering the only basis of real unity. All who were in communion with this ecclesiastical organisation and under the government of its officers were regarded as belonging to the mystical body of Christ, whatever their moral or religious character might be, while those who were outside this, however saintly their lives, were excluded from the unity of the faith, and either denied all hope of salvation, or, by the more charitable left, along with heathen and Moslems, to the uncovenanted mercies of God.

It is not easy to understand how this ecclesiastical theory of unity has survived the schism between East and West. One might have supposed that that untoward event would have demonstrated the position to be untenable; but it has survived, and is to-day the doctrine of the Church of Rome, and of those amongst ourselves who have most in common with the Church of Rome. And we may say that the question of the hour is just this. Are we to regard this spiritual union as the all-important thing, and all questions of ecclesiastical relations as of only subordinate and secondary interest; or are we to insist upon the necessity of these ecclesiastical relations as of primary importance, and to sacrifice to them any outward sign of disposition towards *rapprochement* that may display itself, even if it be where, with the vanguard of the Christian army, we face the heathen world?

In this connection the question that has to be faced by all intelligent Christian people is just this. Which of these two is the divinely appointed basis of unity? Was it the design of Christ to call into existence an outward corporation, with a certain particular constitution, dependent upon the existence of certain particular officials, wielding by virtue of their office a certain unique authority; and did He design that membership in this, and submission to its rules and prescriptions, should be the condition of that oneness amongst His followers for which He so earnestly prayed? Or, on the other hand, did He design to create a spiritual fellowship—a "blessed company of all faithful people" who should be bound together by the possession of a common life, and by the indwelling presence of the same Divine Spirit, who should be animated by a common love for the same Master, and accept His authority as supreme over their lives?

Before attempting to answer these questions let us observe that there is nothing mutually antagonistic in these two ideals. It is evidently most desirable that those who are united in spiritual fellowship

should also be outwardly attached to each other in corporate relationship, so as the better to realise and manifest their union, and to present a united front to the world. And, indeed, for a time in the history of the Christian religion this desirable state of things was realised; the primitive Church was as much one in outward ecclesiastical relations as in spirit—at any rate for a few years. But even in those early days it began to be evident that the spiritual and the ecclesiastical relations were not conterminous, and that persons might remain in the outward congregation who yet possessed no real union either with Christ or with His true people. Simon Magus was received into the Church by baptism, yet St. Peter discovered that he had neither part nor lot in the spiritual community. Diotrephes was apparently an office-bearer in the Church, yet he had apparently no spiritual fellowship with St. John. The Church of Sardis had probably a considerable membership, but only a few names really belonged to Christ. It is clear that if all were what they ought to be the unity between Christians would be alike ecclesiastical, doctrinal, and spiritual. But where this desirable state of things does not exist the question is, What is it that Christ recognises as the essential bond? Is it the ecclesiastical, or the doctrinal, or the spiritual?

Let us turn for an answer to our Lord's own discourse, uttered just before He closed His earthly ministry, on "the same night on which He was betrayed." Employing the figure of the vine to illustrate the union between Himself and His own, He explains that this unity is wholly spiritual in its character, because it is dependent upon wholly spiritual conditions. Let us listen to His words, and surely they ought to settle this question for ever. "I am the vine," He says, "ye are the branches; he that abideth in Me, and I in him, the same bringeth forth much fruit: for apart from Me ye can do nothing. If a man abide not in Me, he is cast forth as a branch and is withered, and they gather them, and cast them into the fire, and they are burned." Here we see that by what we may call an automatic process unity is maintained by the necessary exclusion from the spiritual organism of everything that is out of its proper relation to Christ.

Unhappily it is only too evident that multitudes of those who are members of the outward ecclesiastical corporation, which is sometimes designated the Catholic Church, do not abide in Christ, nor He in them: their godless and immoral lives leave no room for uncertainty on that head. Do these then still remain branches, although barren branches, of the true vine? The answer must certainly be Yes, if the basis of union be only ecclesiastical; but our Lord would have answered it with a most emphatic No. He tells us unequivocally that the mere fact of loss of contact with Him carries with it exclusion from all real connection with the vine, and therefore with whatever the vine represents. If the vine represents the true Church of Christ, then only those who are in Christ, and abide in Him, belong to the Holy Catholic Church. All others are automatically excluded, whatever their ecclesiastical relations to any branch of the outward Church.

Quite consistent with this is the teaching of the same Lord in another passage, which is often misinterpreted as suggesting an opposite conclusion. In the parable of the wheat and tares, because the Master directs that the wheat and tares are to be allowed to grow together till the harvest, it is argued that the true Church of Christ must evidently be a mixed body, consisting of evil and good, spiritual and unspiritual; and, of course, if this be so, the basis of union must be ecclesiastical, not spiritual. But is this the explanation that our Lord gives of His own parable? On the contrary, He distinctly tells us that the good seed are sown by the Son of Man, and are "the children of the kingdom," while the tares are the children of the wicked one, and are sown by the enemy, the devil. Now of the true Church of Christ we are in the habit of singing,

> "She is His own creation
> By water and the Word."

But if that be so, the children of the wicked one can have no place in her. To affirm the opposite of this would be to

assign to Christ the very action here attributed to Satan. Surely the teaching of the parable is perfectly clear that only the children of the kingdom constitute that kingdom, and that others, though they may seek to intrude into it, like Simon Magus have neither part nor lot in it. The basis of unity is evidently not ecclesiastical, but spiritual, according to our Lord's teaching in this most important parable. Perfectly consistent with this teaching is the statement of St. Paul that Christ "loved His Church and gave Himself for it, that He might sanctify it, having cleansed it by the washing of water with the Word; that He might present the Church to Himself a glorious Church, not having spot or wrinkle or any such thing, but that it should be holy and without blemish." Is the basis of union here implied only ecclesiastical, or is it moral and spiritual? Surely the answer is not doubtful.

But if in spite of this plain teaching of Holy Scripture we still cling to the theory of an ecclesiastical basis of unity as the true one, it remains for us to ask, Where is it to be found? Where is this "One Holy Catholic Church" that we profess to believe in every time we repeat the Creed? No such ecclesiastical organisation exists at the present moment on the surface of this planet. What we see around us to-day is a considerable number of distinct ecclesiastical units that make no pretension of constituting an ecclesiastical unity. On the contrary, they have no dealings with, and even in some cases anathematise each other. The Roman Church, the Greek Churches (for there are more than one), the Armenian Church, the Coptic Church, the Indo-Syrian Church, the Nestorian Church, the Scandinavian Church, the Old Catholic Church, the Anglican Church are all Episcopal, but they are not one. They neither communicate with each other nor recognise each other. They are not branches of one and the same Church, for they have no sort of organic relations with each other.

On the other hand, the spiritual union of those who are themselves in living union with Christ is already a fact which cannot be gainsaid or denied. Their union has eternity in it, and extends far away into the future beyond all our "little systems" that "have their day and cease to be." It is not that true Christians have to seek to become one, they are one already. What is needed is that they should more and more seek to realise their oneness, and here lies the utility of such an institution as this great world-wide Alliance. I remember the late Lord Radstock telling me of a prayer meeting that he used to take part in at one time in Paris, which was attended by a Roman Catholic, a Greek Churchman, an Anglican, an English Nonconformist, and, I think, a Quaker, yet they were all one in spiritual fellowship. I recall his adding with a smile: "I think that the most spiritually minded of our little company is the member of the Greek Church."

Here we are dealing with a great fact, but if we repudiate this basis of union and assert the ecclesiastical and Episcopal, just think of the extraordinary anomalies in which we shall find ourselves involved. We of the Anglican Communion shall have to regard ourselves as one with some of the most ignorant, superstitious, and degraded nominally Christian congregations throughout the world, while, on the other hand, we shall be equally definitely separated from all religious fellowship with some of the most enlightened and intensely spiritual bodies in the world. We shall find ourselves in full communion with superstitious Papists in Ireland or South America, or ignorant Copts in Egypt, while we shall be cut off from all fellowship with the Presbyterians of Scotland or the Lutherans of Germany. The whole theory has absurdity branded on its front, and the marvel is that men possessed of common sense can even attempt to defend it.

Let us then thank God for the testimony of this great Alliance to the true basis of Christian unity, and let each of us endeavour to act as if he really believed in its great underlying principles. Let us by all means retain our own convictions, both as to doctrines and Church government, according to whatever light we deem that we possess; but let us ever keep well in view the spiritual unity that underlies all our diversities of thought or of practice. So shall we contribute to the more complete fulfilment of our Lord's last prayer, and to the convincing of the world of the reality of His mission, as we present a united front to the foe, and stand side by side with each other as fellow soldiers in the holy war.

W. HAY AITKEN.

Notes.

The Birthday Honours.—H.M. the King has graciously been pleased, on the occasion of the celebration of His Majesty's Birthday, to appoint the Right Honourable Arthur Fitzgerald Baron Kinnaird to be a Knight of the Most Ancient and Most Noble Order of the Thistle. The honour is one much coveted by Scotsmen. All Members of the World's Evangelical Alliance, with which Lord Kinnaird has been so long associated, will rejoice to know that the honour conferred is for services rendered to the Empire, and will cordially join in the hope we express that his Lordship may long be spared to continue his many services to the State and the Church of God.

New Telephone Number.—It is customary to-day to be rung up on the telephone where yesterday a letter and penny stamp were necessary. Quite recently we were speaking on an urgent matter with Bristol, and those who follow modern achievements will be cognisant of a hope recently expressed that, before long, telephonic communication may be opened with New York City. Great Britain has long been behind other countries in facilities for the use of the telephone, although we are thankful to know that this defect is being remedied. New exchanges are being created to relieve the congestion following upon the increase of subscribers in the London area. This leads us to remark that, commencing with July 1st, the telephone number of the Alliance, which has hitherto been Regent 815, underwent a change, and to ask all our friends to note that the new telephone number of the World's Evangelical Alliance is MUSEUM 19. We asked for, and have been fortunate in securing, a number corresponding with the number of the new Alliance House, 19, Russell Square, London, W.C.

Alliance Conferences.—During part of the month of August the General Secretary hopes to visit centres of Alliance interest in Europe, including Blankenburg, where the Annual Summer Conference, held amidst the beautiful surroundings of the Thuringian Schwartzthal, draws together Christians from many parts of Europe. Similar Conferences, under the auspices of the Alliance, take place in various countries at different periods of the year. The Dutch Branch has recently held its Annual Conference at Zeist (Holland), the British Organisation being represented by the Rev. Prebendary H. E. Fox, M.A., a Member of its Council, as a speaker at several of the Conference gatherings. Prebendary Fox has kindly written the following report on his visit to Zeist:—

"There could scarcely be found a place more delightfully suitable in its conditions for a Christian Conference than in the quiet and pleasant village—it is hardly a town—of Zeist, near Utrecht. Its rural peace, its shady gardens and avenues, the sympathy and hospitality of its residents, and the gracious memories of the past that add to the comfort and accommodation found in a Moravian settlement, all combine to leave the happiest impression on the mind of a visitor. Though he knew too little of Dutch to follow the addresses given in that language, the writer was never allowed to feel that he was a stranger. All the leaders and many of those present were familiar with English; and though on several occasions it was necessary that what he said should be interpreted, he was able more than once to address an audience in his own tongue, and had the fullest freedom in social intercourse.

"The tone of the Conference was entirely that which should be found in such a gathering. It was both reverent and cheerful. A solemn consciousness of the Divine Presence added to the sense of brotherhood among those present.

"The practical commonsense shown in arrangements and the tactfulness of those in charge of them removed the risk of that friction which is sometimes felt in a large assembly where there are differences in social status, habits of mind, and denominational opinion.

"Seriousness and simplicity were marked features of the whole Conference. The speakers were neither too short nor too long in their addresses, and were listened to apparently with unbroken attention. Of the devotional exercises, it is enough to say that they were led and were joined in as by those who stood before the Lord.

"In the frequent opportunities of personal intercourse with the members of the

Conference outside the meetings the writer was greatly refreshed by what he heard, both from clergy and laymen, of the spiritual prospects of the Church of Christ in Holland. Though no doubt, as in all Churches, there are grave evidences of worldliness, error, and indifference, the representatives of Evangelical religion are not wanting who, while recognising these dangers, are as earnest as they are able to maintain and proclaim the Apostolic doctrine and principles and the Truth once delivered to the saints.

"The writer spoke with several clergymen well read in English as well as Dutch and German literature who stand firm and unshaken in their conviction as to the authority of the Word of God and the character of the Gospel which it reveals, and who are both able to hold their own by intellectual and scholarly attainments, and, better still, are men of spiritual power and zealous to win others, not so much to their own views as to the Lord Himself.

"The writer feels that the privilege which he enjoyed in the fellowship with such men and women as attended the Conference lays on him the obligation of expressing his grateful appreciation of all he saw and heard. H. E. Fox."

Liverpool Conference. — Another successful Conference has recently been held in Liverpool, arranged by the Liverpool and District Auxiliary of the Alliance, and attended by a numerous company of Christians representing all denominations. Through the kindness of Mr. and Mrs. T. A. Leigh the Conference opened with a garden party held in the grounds of "Applegarth," Birkenhead; several subsequent sessions also being held by kind permission in the same grounds, a large tent having been erected. Many features of the present time call for similar gatherings under Alliance auspices for the demonstration of unity in love and the truth which the Alliance represents and for the encouragement to co-operation for the maintenance and proclamation of the Gospel of Christ. These are days when we cannot too often assemble ourselves together, and it would be a pleasure to know that similar Conferences were in course of arrangement, and as far as possible to assist in their organisation. The Liverpool Auxiliary has decided to commemorate in October, 1915, the seventieth anniversary of the preliminary Conference, held in Liverpool in October, 1845, to discuss the formation of an Evangelical Aliance, which took place the following year in London.

Kikuyu.—July 27th is the date fixed for the meeting at Lambeth Palace of the Central Consultative Body of the Fifth Lambeth Conference held in 1908, which Body will take into consideration the provisions of the scheme adopted by the Kikuyu Conference for the federation of missionary bodies working in British East Africa. It will be remembered that the main controversy as between the Bishop of Zanzibar and the Bishops of Uganda and Mombasa arose on account of the united Communion Service, when, in the words of the Rev. Norman Maclean, the assembled missionaries "were lifted far above the dividing lines which separate Church from Church, and were swept together by the very breath of the Divine Spirit. Nobody felt as if it could be possible any more to say, 'I am of Paul, or I am of Apollos.' As natural as it is for men to pray together in times of great emotion, so natural was it for them to meet together at the Holy Table." The general opinion is that the storm which has arisen regarding this united Communion Service is deplorable. Similar acts of intercommunion have repeatedly transpired—at Mildmay, at Keswick, at Conferences of the Evangelical Alliance, and in other connections. We wait the decision of the Archbishop of Canterbury, with whom, as Metropolitan, we believe the burden of decision rests. In the meantime we quote the resolution of the Council of the World's Evangelical Alliance on the excellent spirit and acts of unity which the Kikuyu Conference represented, and in doing so express the earnest hope that in considering the provisions of the proposed scheme for federation, and adjudicating upon them in their bearing upon law and order in the Church of England, the Archbishop, if he pronounces at all at the present time, may be led to declare that no principles of Church order, the observance of which is obligatory upon the Bishops, the clergy, or the lay workers of the Church of England at home and abroad, are contravened thereby.

"KIKUYU CONFERENCE.

"Resolved: The Council of the World's Evangelical Alliance (British Organisation) desires to record its sense of gratitude for the excellent spirit of love and unity which led fellow Christians of sister Churches to join together in a united Conference followed by the Lord's Supper at Kikuyu, and recognising the imperative need for unity in the Mission Field, the Council cordially identifies itself with the hopes and aspirations of the Conference in carrying into practice some of the ideals for which the Alliance has laboured during the past sixty-eight years, and calls upon all Christians to pray that the blessing of God may follow and may prosper the aims of the Conference to prepare the hearts and minds of native Christians for the realisation and manifestation of Christian unity. The Council trusts that the action of the Kikuyu Conference may promote similar unity and co-operation in other parts of the Mission Field."

Colonel Labrador.—We regret to state that the treatment meted out to Colonel Labrador has been unworthy of a great nation that boasts of its chivalry. Everybody, from the King to his meanest subject, who had heard of the "Pardon" believed that it was a full and free pardon, removing all the consequences of technical disobedience to orders. To the surprise of Spain, and, it must be added, of many hundreds of thousands outside of the Peninsula, it is now seen that the brave Colonel has only been relieved of the obligation of going to prison for six months, and all other consequences of his obedience to conscience remain. Six months in gaol is a small matter by the side of the black mark on the blameless record of a noble soldier. Colonel Labrador has received the Cross of Hermengild—a valued Spanish Order—and he has a good position on the list of candidates for promotion. He loses, if this infamous limitation of the pardon remains, the pension associated with the possession of the Order and all hope of promotion. Besides, he is branded with the commission of the worst of military crimes, disobedience to lawful orders. The Spanish Branch of the World's Evangelical Alliance have brought the matter before the Prime Minister, and we await with interest and prayerful sympathy the result of their appeal. It is said that the Bill introduced by the Government to abolish the Mass of the Holy Spirit as a necessary preliminary to attending a court-martial as judge will be retrospective. We can only wait; and if the Government be deaf to the voice of reason and conscience raised by our Spanish brethren, we promise them that they will have the full sympathy of all members of the World's Evangelical Alliance.

The Irish Crisis.—Whatever may be thought or said by those whose views on the religious crisis in Ireland differ from the views and feelings of Protestants in the north of Ireland, one thing is patent to all—two opposing armies exist in Ireland, creating a situation the like of which has not been witnessed for centuries. In espousing the cause and fears of our Protestant brethren in Ireland we have no desire to trench on the political aspects of the situation. The Alliance stands for Religious Liberty, and has spent nearly seventy long years in furthering its interests throughout the world. Hitherto active in countries remote from the shores of the United Kingdom, it has now received a call for help from Ireland, where impartial investigation is convincing the unconvinced that the civil and religious liberties of Protestants are in danger of falling into the hands of Roman Catholic rule. The solemn address delivered by the Rev. William Corkey, M.A., at the Annual Meeting of the Alliance, held last April, has been printed in pamphlet form, and will be supplied for free distribution at the special price of 5s. per 100, post free. In asking our readers to circulate this pamphlet, and in recommending it for this purpose, we are recommending a pamphlet of which an Irish newspaper says: "This is the very best statement of the religious crisis in Ireland which we have seen. Mr. Corkey writes with uncommon clearness and concinnity." No better service at the present moment could be rendered to the Protestant cause in Ireland than to place a copy of this little brochure in the hands of every thoughtful citizen.

The New Hebrides.—As a result of representations to the British Foreign Office made by the Aborigines' Protection Society, in collaboration with various so-

cieties and influential persons, Sir Edward Grey has expressed dissatisfaction with the Condominium under which the administration of the New Hebrides Group was assumed by Great Britain and France. We are thankful to know that a private conference of joint representatives of the two nations has been sitting in London to discuss the terms of the Condominium, and express the hope that the results of this conference may prove beneficial to the cause of missions on the islands, especially the Presbyterian missions bearing the honoured name of John G. Paton, which, on account of the long-continued animosity on the part of French officials, have been threatened with destruction; while native converts have been falsely charged and have been obliged to endure hardships which ought not to exist in any part where British control is acknowledged. The *entente cordiale* which leaves France and England on terms of good feeling and amity should itself help in assuring steps being taken to regulate the future control of the islands, so as to remove further difficulties.

Reunion in the Alliance House.—Commencing in October, the Council have decided to hold a monthly meeting in the Alliance House (19, Russell Square, W.C.), which will serve the cause of Reunion by uniting for conference and prayer members of the Alliance and other Christians of various denominations. The meetings will be held in the afternoon of the second Thursday of each month. The dates for the six months from October, 1914, to March, 1915, will be:

October 8th, 1914,
November 12th, 1914,
December 10th, 1914,
January 14th, 1915,
February 11th, 1915,
March 11th, 1915.

It is a pleasure to announce that at the first meeting, on October 8th, a lecture, illustrated by limelight views, will be given by the Rev. Prebendary E. E. Fox, M.A., entitled "The Testimony of the Catacombs to the Early Christians." We are glad to be able to announce that this lecture will be followed on November 12th with a lecture by the eminent Egyptologist, Dr. Edouard Naville, who is not only a member of the Alliance, but one who for long years, although resident in Switzerland, is deeply interested in its progress. Owing to the accommodation in the drawing-rooms at Alliance House being limited, these monthly meetings will necessitate cards of invitation, which will be issued in due course.

Young Life and Pure Literature.—A happy feature of the present time is a work of grace which seems to be in progress among the young life of our land. The writer was present recently at a large and enthusiastic meeting in the Kingsway Hall, which was crowded in every part by professing converts from the excellent mission labours of Messrs. Fritz and Arthur Wood. Through other agencies also, including the C.S.S.M., the Y.M.C.A., and the Y.W.C.A., young converts are accruing to the visible Churches, and it is essential that such, if they are to be trusted leaders in Evangelical and Christian effort in the coming generation, should be grounded and settled as regards faith and practice in accord with the teachings of the Holy Scriptures. To this end pure literature is essential, and warning is needed concerning numerous publications which on examination either present half the truth or positive error. These remarks are occasioned by careful study of a little book which has recently come into our hands, entitled "The Golden Censer," by the gifted and popular author of "The Rosary." We may at some future date enter more fully into the defects of the book in question, especially as regards its teaching upon prayer and the prayer-life. The following extract from the volume referred to will illustrate its defects:—

> "Prayer for the world at large, for any particular country, for any community of unsaved people, or even for unconverted individuals, if it takes the form of pleading with God 'to save them,' to 'bring them in,' to 'pour out His Holy Spirit upon them,' to 'have mercy upon them,' to 'convert them,' is uninspired and unscriptural prayer."

Both the teaching of Scripture and the history of the ages are contrary to such statements as this; we go further, and suggest that such teaching is not only false, but cruel and evil, and its effects upon young Christians may prove very harmful.

Malta Marriages.—A deputation from the Colonial and Continental Committee

of the U.F. Church of Scotland waited recently on H.M. Secretary of State for the Colonies to represent the Committee's views on the Malta marriage question. They had associated with them in the interview representatives of the Church of Scotland and they were supported by several members of Parliament, sympathisers with the objects in view. Mr. Secretary Harcourt gave the deputation a courteous hearing, although he did not see his way to take any action at the present time. We extract from the annual report of the Committee referred to the following paragraph, giving the text of Mr. Harcourt's reply.

"To the representations made to him by the deputation concerning the marriage law in Malta the Secretary of State for the Colonies replied that, when the island was taken over by Great Britain a promise had been given that the religion of the people would be respected; that the difficulties were now limited to the case of mixed marriages; and that, while there might be instances of hardships in connection with these, no case had been reported to the Colonial Office in which positive injury had been inflicted as the result of the operation of the existing law. He sympathised with the object the deputation had in view, but held that the present time was not opportune for taking any action in a local question which so deeply affected the feelings of the Maltese. In particular, the island enjoyed a measure of representative government, and it was desirable that in any action that might be taken on this subject the local government should have an opportunity of expressing their mind about it, and the voice of the people should be heard. But, as a matter of fact, the elected members of the Governor's Council had recently refused to act, and it would never do to cause new legislation on this subject to be carried through by Order in Council in the absence of the elected representatives of the people. At the same time he repeated that he would be glad if a change of the law such as the deputation advocated were brought about."

Religious Liberty in the Balkans.—We have for some time been receiving communications from Alliance representatives in the Near East concerning the unsatisfactory conditions prevailing in respect of religious liberty in Greece and Servia. We have before us as we write a letter in which the attention of the Alliance is drawn to Articles 18 and 19 of the Servian Constitution, the former stating "There shall be perfect liberty of conscience in Servia. Everyone shall be free to practise the rites of his religion so far as they are not contrary to the laws of the State." Article 19 states: "Every form of effort against the Eastern Orthodox Church is forbidden (proselytising)." The interpretation which is being placed upon Article 19 is proving detrimental to the progress of evangelisation in the new territories recently annexed by Servia. It has not been the custom of missions working in the parts referred to attack the Eastern Orthodox Church, or to urge people to leave it. It will be evident from the wording of Article 19 that any form of mission work may be interpreted as "proselytising" against the Eastern Orthodox Church, and hence become a contravention of the existing law. Replying in the House of Commons recently to a question by Mr. Noel Buxton on the subject of religious liberty in the Balkans, Sir Edward Grey is reported in the *Times* to have said:

"I have received reports on the general question of civil and religious liberty in the territories lately acquired by Bulgaria, Greece, and Servia, which I have not yet had time to consider in detail. But I may say in general that conditions in those territories appear to be still disturbed as a result of recent events. It seems therefore equitable that they should have time to resume a more normal aspect before information is laid before Parliament. As the hon. member is aware, His Majesty's Government propose to recognise the annexations subject to certain assurances with respect to the rights of minorities from the Governments concerned. I hope to receive these assurances in due course, and it would seem just that the Governments should have opportunities to make them effective before reports are made public."

In view of this favourable information, further representations must be delayed. We cannot help feeling that it would be helpful if some form of circular official instructions could be secured interpreting Article 19 of the Constitution by the addition of some such words as "The simple preaching or publication of Christian truth or ethics unaccompanied by any form of effort or attack against the Eastern Orthodox Church as such, or by invidious comparisons between it and other Churches, shall not be upheld to constitute an infringement of Article 19."

The Kikuyu Conference—
Its Bearing on False and True Unity.*

THE Kikuyu Conference has caused the most momentous crisis which has occurred in the Church of England since the Reformation. That the Conference is all of God I cannot doubt for a moment, for I see in it the unfolding of one of the leaves of the book of the Divine plan upon which I read that God is about to unite His true people, not in any one outward and visible Ecclesiastical System, or so as to obliterate entirely the distinctive marks of the various Churches to which they belong, but in the holy bonds of love and fellowship.

The Sacerdotal Party view the situation with intense alarm. The Bishop of Oxford, in a letter to the *Times* newspaper, set forth in clear and unmistakable language the feeling of the school of thought to which he belongs when he said, "To the great mass of High Churchmen such an open Communion seems to involve principles so totally subversive of Catholic order and doctrine as to be strictly intolerable, in the sense that they could not continue in a fellowship which required of them to tolerate the recurrence of such incidents." Very different were my own feelings when I first read the happy news of the Conference, and of the administration of the Holy Communion at its close by two Church of England Bishops to representatives of various Nonconformist Churches. The words of the Psalmist were at once upon my lips: "Behold how good and how pleasant it is for brethren to dwell together in unity."

I can only thank God that He has permitted us to see in our day what many have been looking and longing for for years, when men could forget those outward differences which divide them and think only of the more important things which united them as they realised their oneness in Christ. The delegates at the Conference, in face of the hosts of error, sin, and heathenism, found themselves so drawn together in one common bond as to conclude their deliberations by partaking together of those emblems of Christ's love, sweet memorials of His death and passion. I regard the Kikuyu Conference as the first sign of the coming revival amongst the Protestant Churches to which I have already alluded. Such great movements as the Keswick Convention and other similar conferences held in different parts of the world have been for years preparing the way for Christian men to realise that they are "all one in Christ Jesus," and to discover that because they happen by upbringing and training to belong to different Churches it does not necessarily mean that they are outside the body of Christ. I expect and anticipate a realisation of union amongst God's people of a more profound nature than mere outward unity in one visible Church. The union which I believe is coming is that God's true people, although belonging to different Christian bodies, will acknowledge one another as brethren, and take every opportunity of freely mixing with each other in Christian intercourse and fellowship.

The time has come when all members of the Evangelical school of thought in the Church of England ought to lay down their shields, and for true Christians amongst Nonconformists to put aside their swords, and so hasten the time when "Ephraim shall not envy Judah, and Judah shall not vex Ephraim." This will be the kind of union which will convince the world of the reality of our religion. This coming union in heart of true Christians will not be the result of man's organisation or effort, but the spontaneous result of the work of the Holy Ghost, who is pre-eminently the Spirit of unity, and who alone can draw and bind men together with bonds that are invisible. Personally, I have never prayed or longed for an absorption into the Church of England of the various Nonconformist Churches. Such an outward union would not, in my opinion, be good for the Church

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of England or for Nonconformity. Some would regard such a union as a fulfilment of our Lord's prayer that His people "might be one" (John xvii.). The real unity of Christ's Church is not one made by man. Our Lord's prayer is already fulfilled, for Christ's people are one in Him: "There is one body and one spirit, even as ye are called in one hope of your calling, one Lord, one Faith, one Baptism, one God and Father of all, who is above all, and through all, and in you all" (Eph. iv. 6).

It may be fairly questioned whether much that is complained of as division be really division. In what consists the true unity of the Christian Church? Is it necessary that all who profess and call themselves Christians should pray in the same language so as to reverse the great miracle of Pentecost? Is it essential that they all worship with the same forms and their ministers wear the same dress? Must they interpret exactly in the same way those intimations of Scripture and records of antiquity which describe Church government and discipline?

If uniformity in these things be indeed essential to Christian unity, then it must be confessed that great are our divisions, and, to all who take the trouble to think, that a remedy is utterly hopeless. Nothing can be done if external unity is indispensable. If men would dismiss this idea of unity at once and for ever from their minds, a tremendous stride would be taken towards the scriptural ideal of unity. A brief examination here will be useful. The nature of the unity described in the Scriptures and enjoined consists—

1. In the *relation* which every true Christian bears to the Lord Jesus Christ, and

2. In the *affection* which they all reciprocate amongst each other.

The *relation* is perfect, but the *affection* is imperfect. In the former, Christ's people are "kept by the power of God through faith unto salvation" (1 Peter i. 5), but in the latter they are "*endeavouring* to keep the unity of the Spirit in the bond of peace." Christ's people considered in their relation to Him are one, for "there is one body." The Apostle does not say "*there ought to be*," but *there is* one body. "As the body is one and hath many members, and all the members of that one body, being many, are one body; so also is Christ." "Now ye are the body of Christ, and members in particular" (1 Cor. xii. 12, 27). Christian unity, when viewed in its *highest sense*, does not give to us any duty to perform; we have nothing to contribute to its realisation, for it is a revealed fact for us to receive and believe. It is on the strength of this oneness in their relation to Christ, which nothing can break, the Apostle expostulates with the Corinthian Christians against breaches of affection and harmony among one another (1 Cor. i. 11-13). There were contentions among them, one saying, I am of Paul, another I am of Apollos; upon which the Apostle exclaims, Is Christ divided? As if he had said, Why should there be divisions among you, seeing that in the highest sense ye are *one already* in Christ? Is Christ divided? Are you divided as touching your relation to Christ? Certainly not. Then, since you are one in Him—of this there can be no doubt or question—be ye harmonious among one another.

In the prophet Zechariah's vision of the golden candlestick there is only one bowl, or reservoir of grace, but seven lamps, or as the Apostle expresses it, "There are diversities of gifts, but the same Spirit." It is not the purpose of God that we should melt down these golden lamps into one in order to enforce uniformity in non-essentials of worship and government.

God has knit together His elect in the mystical Body of His Son. When God accomplishes the number of His elect the body will be manifested outwardly with its Head, and not before. God has mercifully overruled the outward divisions of visible Churches for the maintenance of His Truth.

Imagine for a moment one visible Church of England governed by Episcopacy. I will venture to say that though outward unity might be obtained, yet, owing to the corruptness of the erring human heart, and also to the fact that in a visible Church the evil must ever be mingled with the good, the Truth of God would soon be lost either by human additions or subtractions without the counteracting influence of bodies of Christians who still would hold the Truth. Independent organisations check error, safeguard truth, and prevent persecutions. Let there be one visible Church, and in a very brief space of time it would become

arrogant in its manners and pretentious in its claims. Most certainly spiritual life would be crushed out of existence and the history of the Roman Church repeated.

Who can doubt that in hundreds of places, in village and in town, the Truth of God would practically be unknown but for the testimony borne by Nonconformists? This is a terrible statement to make, but I can vouch for its truth by actual knowledge and experience. If it be replied that we have the Truth of God expressed in the Prayer Book, I entirely agree; but the principles of the Prayer Book are openly repudiated by many parish clergymen, as also the principles of the Reformation. One has only to peruse the cleverly written and plausible little booklets and tracts which are issued by the sacerdotal party to see how often the truth is hidden and history falsified. I do not for one moment uphold the unseemly quarrels between Nonconformists or between Nonconformists and members of the Church of England, which have been so sad and frequent in the past; at the same time, I cannot forget that contention has often taken place for the preservation of Truth, and this must always be the case where truth strives with things that are false.

We willingly allow, and true Christian Nonconformists will gladly agree, that the Church of England, in spite of the sacerdotalism which has crept in amongst the clergy and laity, has rendered, and is rendering, a magnificent service in the cause of God, and I for one am profoundly thankful for the teaching of the Prayer Book and Articles. To have the Truth is one thing, and to believe and act upon it is another. Surely the observant servant of God must see that outward Churches, though useful for the maintenance of Truth, yet because of evil men in them are full of imperfection. One of the signs of the speedy coming of our Lord (as I have already pointed out) is the revival of life in Protestant Churches, and we cannot have a surer evidence of revival than unity, of which the Kikuyu Conference has given such a conspicuous and happy example. I believe the time is coming when all true Christians will be so drawn together in love and fellowship as hardly to know or remember they belong to separate Churches. Intercommunion amongst Protestant Churches would be a magnificent triumph over the past. Most probably, under God, trial and persecution may play an important work in drawing Christians together, but the truly efficient cause of unity will be the work of the Holy Ghost. This happy state of things is the preparation of the Bride for the Bridegroom. When Christians are united, then it will be said, "His wife hath made herself ready," for then she will be adorned with the lovely graces of His Spirit. The Kikuyu Conference is a glorious indication that "the midnight cry" is being heard, and that the "wise virgins" are "trimming their lamps" in preparation to meet the Bridegroom.

Common Prayer.

"We beseech Thee to hear us."

THAT the issues from the conference of Bishops concerning Kikuyu may be directed by God and prove helpful to the cause of unity and co-operation in the Mission Field.

For Ireland, and the cause of true religion throughout Ireland. For peaceful settlement of the present controversies, and that self-control may animate all.

For Malta and all working for Christ on the island. For Mr. Falzon, now labouring amongst Maltese and Italians in Tunis; that he may be greatly used in the work of evangelisation.

That all evangelical workers in Russia may be kept faithful in the day of trial and persecution. That the Bible, and freedom through the Truth of the Bible, may prevail in Russia.

For blessing on special efforts being made to widen the observance of the Week of Prayer; especially amongst native Christians. For all needed supplies for this and other departments of Alliance work.

Dr. Sanday and the Miraculous in Christianity.

By Rev. Thos. J. Pulvertaft, M.A.

A former generation was shocked when John Henry Newman left the Church of England for the Church of Rome. The effect of that step is still seen in the altered attitude of a great number of Englishmen towards the papacy. It is argued that if the Roman Church could attract a man of Newman's character and ability it cannot stand for principles opposed to the Gospel message. Now, in the twentieth century, one of the most distinguished of Anglican teachers, a man universally respected for his personal charm and honesty, has caused a sensation that has not been as great as that occasioned by Newman, although the principles he enunciates strike more deeply at the root of our Christian doctrine and belief. The reason for the comparative acquiescence is not far to seek. In the first half of the nineteenth century religion was universally respected, and men held by their beliefs as their most sacred possession. To abandon Protestantism for Romanism involved a radical change that could only be accepted for strong reasons. The doctrines held and taught by Newman outside the Church of England have to a great extent been accepted within that Church, and men have found it possible to square their consciences to the acceptance of Articles in direct contradiction to the plain meaning of their words and phrases. In Nonconformist circles there has been a similar process at work. Old beliefs have given place to modern neologies. Unitarianism, implicit if not explicit, in the sermons of many has supplanted the fundamental doctrine of the Deity of our Lord, and it may broadly be said that sincerity of belief in either formulæ or in a Trinitarian attitude has not been as universal as it ought to be in modern Christendom.

The spread of scientific ideas has made men believe that the realm of the seen is the one realm in which certainty can be found. When Science with a capital "S" speaks, "a cause is decided," and unconsciously thought has become materialised; and, by a strange deduction, it is inferred that scientific hypotheses are as well founded as scientific fact. We are supposed to live in a world of scientific law, and the rules observed in nature are presumed to be invariable and incapable of interference or modification by the super-addition of the activity of any power outside those known to the laboratory or the scientific investigator. We have heard much of Divine Immanence, which in reality is considered by many to be an easy way of escape from proclaiming the supremacy of natural law, and the futility of appealing to any law in contradiction to the known laws. God is certainly immanent in nature, but for the Christian He is also transcendent, and when the transcendent God intervenes the Christian has no difficulty in acknowledging the fact and attributing it to the God he worships.

Canon Sanday has told us in a Church Congress paper that he had to end in a note of "indecision" with reference to the miracles of the Gospel. Some of us were prepared for this, as his recent books showed that he was more accessible to the influence of ideas contrary to his own previous convictions than to arguments in support of his former views. We had ceased to follow him as a guide to be trusted, although we still admired his honesty of purpose. We read with amazement his praise and condemnation of the late Dr. Moberly's arguments. He admitted he had been fascinated into the acceptance of opinions that he afterwards disowned. He struck us as a man who, bewildered in detail, was in danger of losing his direction, and although admiration for his scholarship and frankness remained, we ceased to expect balanced conviction from the great Profes-

sor. His commendation of Schweitzer's "Quest of the Historical Christ" and his after criticism of the volume were another proof that he was ready to express opinions under the influence of the book he was studying that would have to be revised in later utterances, and although we respected the aged scholar whose open-mindedness demanded recognition, we were compelled to hold that anything he said demanded most careful examination before it could even be provisionally admitted as a conclusion warranted by sound scholarship.

His last pamphlet has confirmed, and more than confirmed, this belief. It is at once a solemn warning and a proof that a man may undo the work of a lifetime by allowing himself to be misled. It is necessary to quote in full the words in which he describes his intellectual development. Let it be remembered that they are written by a scholar in his seventy-first year, who was an examining Chaplain of Bishop Lightfoot. "I began at the foot of the ladder. I first sought to make myself at home in the field of the Lower Criticism, and then to rise to the Higher. I thought that the first thing we wanted was accurate texts, and then to assign these texts to their proper surroundings in space and time. This was preliminary to the construction of an historical background. But everything that could be regarded as *a priori* or philosophical I was content to leave in suspense."

"By degrees there had hardened in my mind a distinction which is perhaps most conveniently expressed as a distinction between events that are *supra naturam*—exceptional, extraordinary, testifying to the presence of higher spiritual forces—and events, or alleged events, that are *contra naturam*, or involve some definite reversal of the natural physical order."

"I must in candour add that, although I believe emphatically in a Supernatural Birth and a Supernatural Resurrection, and in all that follows from these beliefs, I know that is not all that the Church in the past has believed. I must not blink the fact. I hope that I believe all that the Church's faith has stood for; but I could not, as at present advised, commit myself to it as literal fact."

In plain English, Canon Sanday has abandoned his belief in the historical facts of the Virgin Birth and the Physical Resurrection of our Lord. He still accepts the Incarnation and the Resurrection as "facts" apart from what we are told of the mode in which they occurred. In other words, the Gospel story is untrue, although the Gospel revelation is true. He accepts for faith what he denies to be associated with the facts that all through the ages have been inseparably associated with the truths he believes.

Two considerations must be borne in mind. In the first place, Canon Sanday has not arrived at his conclusions as the result of historical investigation. It is the necessary outcome of principles adopted by some historical critics. It is the fruit of *a priori* preconceptions which have regulated their and his thought. In the second place, these principles, as far as he is concerned, are founded upon a distinction which is radically unsound—the distinction between events *supra naturam* and events *contra naturam*.

Some illustrations will make this plain. Radium was recently discovered by Monsieur and Madame Curie. The element has qualities that are in entire contradiction to all our previous knowledge of nature. It burns and is not consumed; it gives out rays that have marvellous qualities, and effects changes that would be incomprehensible to students of fifty years ago. It ceases to be a mystery because we have adapted our theories to meet the facts it demonstrates. It has caused a reconstruction of hypotheses which are certainly more true than the hypotheses displaced, but according to the old hypotheses its existence was inadmissible.

An even more familiar instance of the changes effected by discovery is that of the substitution of the Copernican for the Ptolemaic theory of the position of the earth. That which appeared contrary to nature was found to be in accordance with nature, and men's views underwent a total transformation. Every new fact discovered adds something to the fund of knowledge that of necessity brings about alterations in the thoughts of men whose knowledge is relative to what is known, and it is, to say the least, presumptuous to assert that anything is *contra naturam* because it is in opposition to the knowledge we possess at the moment. The miracles of healing were once denied by the predecessors of the rationalists of to-day, who accept them.

They accept them now because they believe they are capable of repetition owing to the discoveries made of the power of personality over personality.

This leads us to say that the word Nature is used most ambiguously. It may mean inanimate nature as we see it round us, and its laws may simply refer to the sequences that are observed in the occurrences under our observation. It is frequently used to denote the inanimate and animate world, with man's power of interference with the events that happen. The discovery of the part played by the anopheles mosquito in the spread of malaria has made it possible for large tracts of country previously saturated, so to say, with the disease, to become comparatively healthy. The French failed to build the Panama Canal, although they had the genius of de Lesseps behind them. The Americans have accomplished the task, because of the discoveries of modern sanitary science. Nature, then, is used in the highest sense. It means the phenomenal world under the direction of God. Laws operate, but laws interfere with one another; and God, who knows all things, who expresses His thoughts in nature, is so able to make laws interfere with one another as to bring about results that appear abnormal or *contra naturam*, but which are in reality in accordance with nature considered as a whole.

Bearing these thoughts in mind, we come to the consideration of the Fact of Christ. Dr. Headlam truly says: "As such He was Himself the source of all spiritual life, such as we know, in the world. If there be any spiritual power among us, however imperfect, it must be it comes from Him who is the source of all such power. If He came into the world, there would be just that force and power in a manner entirely different from what it would be in any other. If, then, I find in the narratives about Jesus clear evidence of such power, it seems to me real proof that here was a spiritual force and authority different from that which has ever appeared in the world before or since; and that is just what I do find." When we start from this we at once see the reasonableness of expecting to read in His life occurrences unlike those associated with any other. As a matter of fact, the only authorities we have of His life tell us that He worked miracles as well as spoke as never man spake. The miraculous is inextricably bound up with His life. As the author of "Ecce Homo" says: "Miracles play so important a part in Christ's scheme, that any theory which would represent them as due entirely to the imaginations of His followers or of a latter age, destroys the credibility of the documents not partially but wholly, and leaves Christ a personage as mythical as Hercules." Any candid reader of the Gospels must come to this conclusion, and it is especially true of the narratives that are associated with His birth and resurrection. Take them from the Gospels and they are truncated of their completeness. They lack that sense of oneness they now possess, and, as we have said before, a non-miraculous Christianity is as absurd as a triangular square or a pentagonal circle.

We cannot abandon the historic faith. We dare not sacrifice the facts of the Gospel to make its message fit in with the passing neology of the age. It is impossible for men to believe a faith founded on untruths and to accept a message conveyed in incidents that are untrue in fact and opposed to reason. No: modern science is not final in its judgments—for the judgments of science are simply the opinions of exponents whose views are formed on partial knowledge, and philosophy warns us to avoid conclusions that are based on incomplete generalisations. The surrender of Canon Sanday is not the result of historical criticism, but of certain theories that have gained possession of his mind. Science in its fullest sense does not demand the surrender. We who have known the power of the Gospel know Whom we have believed. The course of criticism has given us back our New Testament as the work of contemporaries of our Lord, and in Dr. Garvie's words, "It is only a literary and historical criticism that lacks discernment for moral and religious differences, which can treat the New Testament as open to the same suspicion of credulity as other writings which do not display the same qualities of soul, enlightened and renewed by the Spirit of God, whereas a criticism that can estimate such values will give to the New Testament writers the confidence and respect they deserve."

The Reunion Outlook.

Notes and Comments.

The Irish Crisis.

THE Editor of one of the most important organs of religious opinion in Ireland wrote lately: "The political situation in the North has for the first time in history made Irish Northern Protestantism homogeneous." The presence of a great crisis broke down barriers and brought men who preserve the same attitude and believe the same truth into closest union. Every week leaders of all the Protestant Churches attend a united prayer meeting in Belfast, and this is but one of many symptoms that prove the closeness of the brotherhood now existing among the Ulster Protestants. These men have honest apprehension of the effects of Home Rule. Naturally law-abiding and keen in their business, they have sacrificed their working hours as well as their leisure to train to defend their threatened—as they believe it—civil and religious liberties. The ranks of the Covenanters are filled with the most godly and devoted elements in all the Churches of the Reformation, and the men are convinced that it is for their fundamental liberties, not for a political cause, they are fighting. The cloud is thick and dark. Two armies with different ideals face one another in Ireland. The country is a war-excited district and no one knows how or when a clash may come. Do we really pray about Ireland and seek the Divine guidance to arrive at true conclusions? All right does not of necessity lie on one side of the discussion, but the lessons of history show very clearly the dangers of committing the liberties of Protestants into the hands of any party dominated by the Roman Church. This is not politics. The Alliance loves Religious Liberty and has done its best to further it throughout the world. We earnestly pray that nothing will happen in Ireland that will force the Alliance to appeal for help for the persecuted of Erin.

The Limits of Union.

In many discussions on reunion we notice an evident desire to obliterate fundamental differences of opinion. We have no wish to place ourselves in the position of censors of others, but when we are asked to consider union with Unitarians who deny the Deity of our Lord, and union with Roman Catholics who proclaim officially that outside their Church there is no salvation, and entrance into their Church is only possible on the acceptance of unlawful and unscriptural terms of communion, we see at once that there are barriers that we as Evangelical Christians cannot break down and remain loyal to fundamental truth. To surrender the citadel or to admit what we know in our hearts to be untrue and opposed to Scripture is an impossibility. We see no hope at present of reunion all round, and the absorption of all the Churches into one great Church. This would involve a vagueness or a rigidity of belief that is foreign to the convictions of Evangelical Christians as regards the claims of Truth. But Evangelical Christians can draw closer together without abandoning what they accept in their own Churches. It is not necessary for a man to surrender his Baptist teaching to pray by the side of a Presbyterian, or for an Episcopalian to cease to believe in Episcopal government to enjoy soul communion with a Wesleyan. We see clearly that this is the best way to prepare the way for better understanding. When men work and pray side by side, they cease to be harsh critics of one another, and form attachments that enable them to see how much they have in common. There is much bitterness in the air. What one set of men consider just, another body looks upon as spoliation. We know how without Christian sympathy the harshest judgments can be made, and not only made, but be branded into the very soul of those who

make them. Is not this the very time for all who are one in Christ to meet together as brethren under the ægis of the World's Evangelical Alliance?

The Theological Crisis. No thoughtful Christian can close his eyes to the discussions that are raging at the present time. In Press and Pamphlet, Treatise and Lecture Hall, fundamental conceptions of our Faith are being freely canvassed, and there is a spirit of deep unrest abroad. Men are asked to accept a "Christianity" that does not believe in miracles, in the Infallibility of the Christ, and in the Inspiration of the Bible. Then they are given their choice between this view and a religion of authority, claiming to speak infallibly through earthly communities or persons. The Roman Church says, "Come to us and you will find truth and peace." Certain sections of the Anglican Communion declare that without bishops duly consecrated there is no priesthood, and without the priesthood there are no sacraments, and that somewhere, defined as the universal Episcopate, there is to be found the last and final word in all controversies. Those who are outside this charmed circle are "rebels against a Divine law," who nevertheless enjoy spiritual blessings by reason of their loyalty to other Divine laws. Is the choice between these two conceptions of the religious life? Must men surrender the faith of the ages, or accept certain ecclesiastical conceptions as necessary to salvation or obedience to the law of God? We pass over the question whether by so doing they will attain to a fuller knowledge of God and real peace of soul, and unhesitatingly assert that Christianity knows nothing of the dilemma now being forced on us. A man may be a Christian in the truest sense and remain outside episcopal communions, and no man is bound, as a condition to his being a member of the Body of Christ, to accept teaching that cannot most certainly be proved by sure warrant of Holy Scripture. Outside of the New Testament pages we have no knowledge of the teaching of Christ, and that teaching is the final court of appeal for all who profess and call themselves Christian. Everything else has only secondary importance.

The Tendency of Intellectualism. We believe that reason is a God-given faculty to enable us to judge between truth and error. It does not know everything, and is of utility in showing us how contradictions must be avoided and truth judged and separated from error. The spirits must be tried not only by spiritual discernment but by comparing their utterances with the revealed will of God. In the present age we have set reason on a throne, that is supposed to be infallible through the increased knowledge of the time. What we know is only knowledge in part. God is greater than man, and as a recent philosophical writer says: "We see through a glass darkly, and God alone is not separated from reality by appearances, but is Himself the reality and the source of the reality, that He alone knows as it really is." One of the greatest of modern scholars lately wrote, "Theological matters are in chaos. The danger is that we shall intellectualise the young clergy to such an extent that the Protestant side of religion will be as dead as German Lutheranism and Dutch Calvinism, and the only driving force will be Romanism." The thought of the eminent scholar seems to be that we are in grave danger of losing sight of the Divine side of religion, and of making man the measure of the universe and of God. There is much in current literature that asserts man, by searching, has found out God, and that outside the searching of man there is no revelation of God. This means that revelation in the sense of the communication of the Divine thought to chosen men and in the highest sense of the Incarnation of God in His Son does not exist. What we have is a series of deductions from human knowledge and experience, and these deductions are to be changed from age to age according to the growth of knowledge and the passing phases of philosophical and scientific thought. The rock becomes shifting sands in the thought of intellectualists. We have had our warning—have we learned its meaning?

Continental Religion. The writer of the quoted passage refers to the decay of the sense of the supernatural on the Continent. We rejoice that in Germany and Holland there are many faithful ser-

vants of God who hold fast by the Creed of the Church and are loyal to the message of Holy Scripture. We admit with sorrow that there are very many who have reduced Christianity to intellectual discussions on words and history, and appear to leave out of sight the living personal Christ, who lives and rules as the exalted Son of God. The process has gone far, and the theological writings from this school have frankly abandoned the possibility of the miraculous and have set up an "all too human Christ" as the centre of faith. Sometimes we imagine, from the patronising tone used, that the professors believe themselves to be appointed to reduce Christianity to the level of a man-developed faith. If this temper prevail and conquer, then whatever form of Christianity stands firm for essential truth will have a hold on the earnest men and women of the age. Alas! the teaching of the Church of Rome and the history of the growth of her dogmas are in such contrast to the revelation of the Gospel and so full of the accretion of human error at well-defined points, the honest man of faith cannot possibly accept its dogmatism. Is he, therefore, hopeless? Is it true that "outside the Church—the Roman Church—there is no salvation"? Nothing could be more untrue, and the believer to-day, as in all ages of the Church, finds his true life in living union with the Christ of God, and lives in society in union with all who are joined to Him by true and lively faith. Neither a barren intellectualism nor a superstitious creed commands the adhesion of those who are Christ's. We hold something much truer than either—the facts that our Lord is "the Way, the Truth, and the Life," and that His Holy Spirit dwells in the Body of the Church, *i.e.*, of all His faithful people, leading and guiding them into all truth. When this is grasped we see clearly much that puzzles and confuses.

The English Church and Non-Episcopal Communions.

In one of the recently published "Modern Oxford Tracts," Dr. Sparrow Simpson contrasts the English "Church" with the non-episcopal communions. Possibly, but improbably, there is no intention of wounding those who do not agree with him by adopting this distinction, for he is too well informed to know that the Anglican communion is something different from the English Church. He presses home the argument that the Episcopate is necessary to the existence of the Church, and quotes with approval the words of an American bishop: "If the Episcopate does not represent something of our Lord's institution, it has no right to the place given to it in the Lambeth Quadrilateral, and the sooner it is displaced the better." He maintains that because the Lambeth Quadrilateral made the fourth side as part of the terms of reunion the historic episcopate, it must consider that as important as Bible creeds or sacraments. The good doctor falls into a misconception. There are two well-defined views of the episcopate. As long as it is considered as a centre of union and the best devised system for promoting unity and progress, then many non-episcopalians will gladly accept it for the sake of union and federation. But when it is maintained that without the episcopate there is neither Church nor sacrament in the true sense, and that all ministries that are non-episcopal are faulty in that which is absolutely necessary in their validity, then men will never admit to be necessary what they know was not necessary in the early Church, and will not accept a theory that has been developed from below instead of being imposed from above. It is a pleasure to turn from the twentieth century special pleading of Dr. Sparrow Simpson to the healthy conceptions of the true character of the Church as held by the Anglican Reformation divines, and put by them and their successors for a century and a half into operation. A full record of this will be found in the Rev. H. A. Wilson's admirable volume, "Episcopacy and Unity."

Place of Episcopacy in the Reformed Churches.

When so much is being said concerning the absolute necessity of episcopacy to the constitution of a Church, it may be well to review the present position of Episcopal Churches in the Anglican sense. Mr. Streeter, who on this matter is to be trusted, says: "Even in the English-speaking world the Church of England is only the fourth largest denomination among the Reformed Churches. And so small an institution, even if absolutely united within

itself, and always proclaiming the same message on the same note—which is eminently not the case with the Church of England—is not an institution which will be listened to by men if its claim to be heard is in the main based on the claim of authority and tradition." Nothing is more often urged from some Anglican pulpits than this assertion of "authority and tradition," based on the episcopate. Some months ago we listened to an eloquent sermon that tried to prove that attacks are made against the Church of England because Christ is in that Church, and that no such attacks are made by Satan against the newer sects, "because the devil knows that they have sufficient evil within them to bring them to ruin." We are thankful that this is not the note of the great majority of Anglican pulpits, but it is the natural result of dogmatic assertions on the absolute necessity of the episcopate to the existence of the Church. We wish that men would apply the test "by their fruits you shall know them," and if this be applied, there is no reason whatever to conclude that the Churches which are non-episcopalian, in which the fruits of the Spirit are shown and zeal for God and His Truth are manifested, are not as loyal to the Christ and as fully members of His Body as any Episcopal Church. The greatest obstacle to a better understanding between Churchmen and Nonconformists ultimately reduces itself to the doctrine of Apostolical Succession.

"Liberal Christianity."

It is well for us in the twentieth century to look back. Some of us are old enough to remember the many hours and agonies of doubt caused by the Baur theory of early Christianity. That has now been pronounced unhistorical, and its chief contentions are now forgotten. Then the cry, "Back to Christ," was raised in revolt from the teaching of St. Paul and the Apostolic Church. To interpret Christianity on the basis of a non-Divine Christ was the task essayed, and now we hear that this has ended in bankruptcy because it failed to take into account the only means by which the Gospels receive consistent interpretation. The field of vision was limited to the Synoptics, divorced from all that took place immediately after the resurrection of our Lord and the preaching of Jesus and His resurrection. Honesty compelled students to face all the facts, and they had to come back to the confession of St. Thomas, "My Lord and my God." The history of criticism and rationalistic interpretation is the cemetery of discarded theories. Once a prominent theologian was consulted by a young man who sought guidance because religion was in a "state of crisis." The wise student turned to his questioner and said, "Can you tell me when the faith was not in crisis? Why, it lives by triumphing over the crisis in the individual and the crisis in the world." He was right. Every man who struggles through repentance to the foot of the Cross knows how grace has overcome the crises in his soul, and the historian knows that the study of history is the best cordial for the Christian who is cast down. We do not deny that the present position owes its seriousness to the fact that that attack comes from within the Church. So it did when the whole world groaned and found itself Arian. In that great crisis Athanasius stood against the world, and the faith won. So it will win again, and the neologies of the day will be bankrupt.

Communion in the Church of England.

The controversy associated with Kikuyu has largely turned on the lawfulness of the clergy of the Church of England administering the holy communion to those who have not received episcopal confirmation. Whatever may be the doctrinal theory underlying the prohibition advocated to forbid godly Nonconformists approaching the Lord's table, there is now no doubt as to the illegality of the action of any parish clergyman who excludes any Christian who is leading a good life, and is not out of charity with his neighbours. One of the foremost ecclesiastical lawyers of our time has examined the question in two articles published in the *Spectator*, and shows that for centuries the law of the land, acquiesced in without question by the Church until recent years, provided for the approach of all parishioners to the table of the Lord, provided they do so in accordance with the terms of the invitation, and are not notorious evil livers. We are glad that the Church of England does not ban from the table of the Lord all those who

have not been confirmed. The domestic regulation of the Church for her own sons and daughters is one thing—its attitude to those who are as excellent Christians but members of non-episcopal communions is another matter. In the present age, when the need of all those who love and serve our common Master is so apparent, it would be a barrier to union if the regulations of any Church were interpreted in the narrow and unchristian spirit imposed on them by a section of the Anglican Church. The oneness in the Church of Christ would be sadly broken if the sacrament of unity were closed to those who have not been confirmed but are living in close union with their Lord and Master in branches of the Church that have not bishops. Everything which breaks down barriers between the servants of God is to be welcomed by those who love and serve Him faithfully.

Anglicanism and Reunion. Canon Simpson is nothing if not independent. He is accustomed to express his mind without any restriction as to the effect its expression may have on the thought of those with whom he generally agrees, and he has discussed in the *Constructive Quarterly* the meaning of the Historic Episcopate, and he recognises the ambiguity that underlies the phrase. He says: "The episcopate, not necessarily in its present proportions but in its essential quality, stands for a principle of Anglican life and witness. Without this principle the Anglican Church would not be what it is, and to seek communion with that Church on any terms which ignore it, is to require an act of self-extinction on its part." This is quite true, and we have never heard any non-episcopalian demand the surrender of the episcopate on the part of Anglicans. What is asked of Anglicans is to put episcopacy in its proper place, and not to make it absolutely essential to the recognition of a living branch of the Church of Christ. Canon Simpson looks forward to "the gradual approximation of bodies, the differences of which seemed irreconcilable, aided perhaps by earlier stages of progressive federation, till at last the frank discussion of distinctive principles is demanded by the necessities of the situation." How can this spirit of brotherliness and federation be brought about? This is the practical question that must be faced, and the Evangelical Alliance endeavours by getting Christians to pray together, to meet together for mutual edification, and by promoting the recognition of their oneness in Christ, to recognise that they are all living members of the great one Church which is the Body of Christ. It has stood for this witness and maintains it faithfully, insisting that no union is real and permanent that does not base itself upon revealed Truth and Christian love.

Comparative Religion. Words become tyrannical instead of helpful, and this is true of the catchword of the day, "Comparative Religion." We well remember how it has been used to destroy the distinctive in Christianity, and to give it a place among the world's religions attributing all faiths to purely human developments, in the effort to get in touch with the Power outside man, that made and governs the world. By dissecting the creed of Christendom, and finding that it shares one part with Buddhism, another with Mohammedanism, and a third with all faiths that believe in immortality, Christianity has been dethroned, and given a place by the side of other faiths as the fruit of human thought about the unseen. Nothing is more opposed to the claims of our Lord to universal recognition as the one Saviour of humanity, and to the plain teaching of the Bible. Christianity is the revelation of God in the incarnation of His Son, who died to save mankind, or it is nothing. To think of our faith in any other manner is to rob it of its world mission and to reduce it to the level of a man-made belief. We know that God has not left Himself without witness, and that glimmerings of the Truth have been given to men everywhere. But this is not to maintain that Christianity is the crown of religions. True, it has all that all the faiths of humanity have of Truth, but it has what none of them posessess—the Truth of God in its fulness revealed in His Son, prepared for by His revelation to His chosen people. The gulf between any other religion and that of Christ is unbridgable. Other religions may have had promise of better things—we see how that promise has been lost in developments. The Bible alone, of

the world-sacred books, leads step by step to the manifestation of God in the person of His Son. Christianity is not law—it is not philosophy. It is the Christ of God—the true and living way. This Divine life given to the followers of the Saviour differentiates them from all others.

Christian Unity in Spain and Portugal.

We hear much of the divisions of Protestantism and its ineffective witness of the faith of the Gospel. In one part of the Continent the forces of the Reformed Faith are knit together by bonds that are much stronger than any that divide the servants of the Master. True, the Evangelicals of the Peninsula are a small body—it is a wonder that they exist at all, when the long reign of religious intolerance and persecution is remembered. Lately Dr. Clark, the founder of the Christian Endeavour movement, visited Spain, and he was welcomed everywhere by a united Evangelicalism. In Barcelona every branch of the Reformed Church sent large representations to the wonderful gathering held in the largest public hall in Spain, which was attended by some 45,000 people, in spite of the efforts made to terrorise the audience from assembling. In Madrid the large church of the Episcopal Reformers was crowded by an earnest congregation, and the Presbytery was occupied by the ministers of all the Evangelical Churches in Madrid. The truest union and brotherhood was manifested. Bishop Cabrera, Señor Tornos, the eloquent President of the Presbyterian Church, and other ministers sat side by side, all intent on showing their union in the Body of Christ. The true Christian spirit of Dr. Clark and the Rev. Franklyn Smith, President of the Spanish Endeavourers, premeated every place visited by the founder of the movement. We have read that in Portugal, at one meeting, Wesleyan, Presbyterian, and Episcopal ministers all took part in a welcome extended to some English visitors, who rejoiced to see that they were one with men who are giving their lives to the witness of the Cross. It must have been good to witness these outward proofs of union, but the realisation of what they meant must have made a deep impression on all who experienced that sense of strength which comes from oneness in the Saviour.

"Eternal Torment."

A Theosopical lecturer, Mrs. Besant, lately endeavoured to direct hostility to the Evangelical Alliance by saying that the Alliance, like the Church of Rome, believed in eternal torment. The Alliance includes in its basis of 1846 the following clause: "The immortality of the soul, the resurrection of the body, the judgment of the world by our Lord Jesus Christ, with the eternal blessedness of the righteous, and the eternal punishment of the wicked." This does not mean the affirmation of eternal torment. It surely implies the eternal loss endured by those who reject the offer of salvation made in the Gospel. The Alliance has always governed its standpoint by the words of Scripture, and has never allied itself with any one school of thought in dogmatism as to the quality of the loss, and certainly has not committed itself to the assertion that those who die out of Christ suffer "torment" throughout eternity. We are aware of the veil that is drawn over much that takes place when man dies and passes out of time into eternity. God has revealed to us that those who die in Christ are and will be with Him for ever. The Scriptures also teach that those who die after rejecting the offer made to them suffer eternal punishment (Matt. xxv. 46). More than this, many say, cannot be deduced from Scripture. The Evangelical Alliance always has been and is still content firmly to stand by the very statements of Holy Scripture. On the other hand, there are all kinds and sorts of speculations eagerly urged by people who see only one side of a very complex subject. We are content to preach what God teaches us in His Word, and when perplexed by puzzling questions, to rest content in the assurance, "Shall not the Judge of all the earth do right?" When we "know as we are known," we shall be satisfied with His mercy and justice. And the impenitent will be among those who will acknowledge it.

"Friendship means sharing all chief things in life for the sole joy of sharing. . . . . Friendship exists because love seeks an object that it may live. 'He who loves not lives not.' 'To love is the perfect of the verb to live.'"

World Missions and Unity.

Notes and Reviews.

Tent Evangelism in France.

We have read with gladness the record of the successful tent meetings held near the Porte des Cernes entrance of the Bois de Boulogne. It was feared that the turbulent character of the French who frequent that neighbourhood would cause interruption of the services, but to the great joy of Pasteur Saillens and his fellow-workers, the meetings have been orderly, and many have borne testimony to Christ. A member of the French Senate has thrown himself most heartily into the work of preaching Christ as the Divine Saviour, and has pressed on his hearers the duty of Bible study. French Protestantism has unfortunately been sterilised by Unitarianism, and there is a clear call to the presentation of the historic faith in accordance with the revelation of the Incarnate Son of God. The need is great, and those home missionary efforts will do much to quicken faith and lead thoughtful people to see that Christianity is Christ, with the power of the Holy Spirit enabling those who love and follow the Saviour to live the overcoming life.

The Evangelical Alliance in Spain.

We record the formation of a Spanish Branch of the World's Evangelical Alliance. This has been accomplished by the union of the leaders of practically all the leading Evangelical workers in Spain, who believe the time has come when Evangelicalism should speak with a united voice and bring home to the rulers of the kingdom the duty of preserving and extending religious liberty. The Evangelical Alliance, working from its London office, has a long record of faithful work in Spain, and it was said there was no need for the Alliance in Spain, as it is already at work in spirit. Every month in the cities joint prayer meetings have been held, at which the members of the different Churches meet together in one another's churches. The growth of Spanish Protestantism, the acknowledgment of the legal rights of Protestants, and the necessity of joint action have made the organisation of a local branch of the Alliance a pressing need, and Spaniards now are able to speak to the Government on behalf of the whole body of Evangelicals. Their leaders have been consulted by the Government as to their wishes, and with freedom of access to Ministers, we believe that Spanish Evangelicals will be able to obtain justice from the State. The British Organisation will, in case of need, stand by the efforts of their Spanish brethren, who have won from their opponents respect on account of their consistent lives and devotion to their fatherland.

A United Front.

At the conclusion of an eloquent paper in advocacy of co-operation in the Mission Field, the writer concludes: "We are united in the aim to give men Christ and His Word. While we teach our own views loyally, shall we not grant all men the right to interpret Christ for themselves?" The question appears to admit of but one answer, and yet there is something to be said on the other side. The interpretations of Christ have been many and conflicting. The heresies of the early Church are being repeated nowadays, and no student of Church history fails to see that had Gnosticism triumphed Christianity would not exist to-day, and had Arianism won the battle we should have had an "all too human Christ." There is a standard that must be used in foreign as well as home work, and that standard is found in the written Word. The infallibility of the Church has broken down, and the Church is as liable to err again as it has erred in the past. True co-operation must have its appeal to Holy Scripture as the last court that decides the question of the truth or falsity of teaching. We may and do differ

in the interpretation of certain passages, but the main lesson of Bible study is that on vital points its students come to the same conclusions. The Bible cannot be displaced from its position as the guide to Christian Truth.

Mohammedan Propaganda in England. A short time ago an Irish peer obtained unenviable notoriety by embracing Mohammedanism. He accepted the teaching of the Koran, and publicly made confession of his faith in the Prophet. This may have seemed strange to most of those who read the account, but it is only one of many signs that there is a section of the public who are ready to be led astray by any system that is presented to them. Islam may have fascinations unknown to us, but as has been truly said: "It may seem a moral and religious advance among races that it raises from barbarism; but there even it bars the way to the acceptance of Christianity: and it has not shown itself fit to be the spiritual guard and guide of an advancing civilised society." It may well be asked: "Is Mohammed the intimate companion, the availing comforter, the mighty deliverer of the pious Moslem, as Christ is of the Christian?" He is not, and much as we regret the individual public abandonment of Christianity for Islam, we do not believe that the Prophet will ever attract the hearts of those who have tasted that the Lord is gracious. We have to remember that those who know Islam best think least about its claims to be the absolute religion.

Union in Madagascar. The London, the Paris, and the Friends' Missionary Societies in Madagascar have federated their work. At first it seemed almost impossible for organisations that observe the sacraments of the Gospel to unite with those who do not. Dr. Hodgkin explains that there are many Friends who observe the sacraments, but there is full liberty given to those who conscientiously feel unable to partake. This liberty is now exercised in the three Churches, and in the Churches where the sacraments are not observed full provision will be made for administering them to those who, moving from other Churches, ask for the provision. This is a marked advance in the direction of co-operation with the Society of Friends. At the close of the Madagascar Conferences a Continuation Committee was formed, "to serve as a means whereby the Christian forces in Madagascar may express themselves unitedly when they so desire." Such union can only lead to good, and the future growth of missions in the island will supply a proof of the blessing that arises from brethren dwelling together in unity.

Roman Catholic and Protestant Missions. Father Schwager has written for the *International Review of Missions* a frank criticism of Protestant missionary methods. He points out that the Protestant principle of individualism endangers unity, and mentions that there are in England more than 100 different denominations, and in the United States about 150. He says that from these countries come most Protestant missionaries to China, and he contrasts the successes of the Roman missionaries with those of Protestantism. "In China," he says, "the Roman Church has 1,400,000 converts and 400,000 catechumens, who constitute nearly 70 per cent. of the Christian population. The assurance of ecclesiastical and, consequently, of national unity depends on the influence and success of Roman Catholic missions." We also read that there is less favour shown by both Protestants and Roman Catholics to any delimitation of territory, and that the experiences of recent years have shown that it is just such agreements that most readily give rise to fresh misunderstandings and disputes. It is a fact that as a rule the comity of missionary agreements have been faithfully observed by Protestant missionary societies, and this fact in itself proves that there is a close bond between all Evangelical missions. It is absurd to argue that the hundred and more Protestant bodies are being reproduced in the field. This is not the case.

Theory and Fact. The Rev. John Harris, in his book on Africa, notes that administrators and commercial men hold very often Protestant missionaries in contempt and esteem Roman Catholic missionaries highly. He seeks for a reason, and discovers it in the greater freedom allowed Protestant missionaries, who criticise administrators, report abuses, and generally give any form of oppression or iniquity a "quick, even reckless, exposure."

He shows how the Congo crime was exposed by the Protestant mission, although the Roman Catholic missions were more numerous. The slavery of San Thome and Angola has been revealed by Protestant missionaries, for the priests stood by and for the most part witnessed the infamous traffic without protest. He notices that there is reason to believe that this antipathy may increase, for it is clear that men do not wish to be checked in their rapacity to make wealth rapidly, and to traders of this description missions must be an obstacle. Mere numbers are not always a test of success, as we need to know the principle on which statistical returns are made as well as the sum total of the census. Wholesale baptisms and political policy may greatly increase the returns from a centre of activity, whereas Churches that have strict tests may appear to grow very slowly.

The Komagata Maru. A vessel bearing the Japanese name of Komagata Maru lay off Vancouver with a number of Indian passengers waiting for permission to land. The Canadian legislature has passed laws forbidding the immigration of Asiatics except under stringent regulations, and the East knocks at the West for admission. The same problem is facing the United States and Australia, and the growth of means of communication and the pressure of population are raising in the hearts of Asiatics the hope of securing comfortable means of livelihood in countries that are white in tradition and are occupied almost entirely by men of European descent. With Japan in alliance with England, China becoming conscious of her strength—now that mines are being worked and her people becoming more settled under the Republican government—and India with her overflowing millions, we see prospects of mighty changes that will tax the wisdom of governments and may lead to very serious troubles. Only on a Christian basis and in a Christian spirit can the problem be solved. The Yellow Peril may before many years become a great menace, and it is far easier to give rise to trouble by unwise action than to remove its consequences when it spreads.

"The Missionary Obligation and Modern Thought."*

A Review of Dr. Garvie's Recent Volume.

By Rev. Prebendary H. E. Fox, M.A.

WHATEVER comes from the pen of this learned and devout writer deserves the respect and attention of thoughtful people. Many will be interested in these lectures lately delivered by him in the Board Room of the London Missionary Society, and there will be sincere hope that his earnest appeal will be successful in regard to those to whom it is specially addressed.

It is a serious fact that such an appeal should be needed. It is made, as the writer remarks in his introduction, not to those whose "motive and reasons for Foreign Missions are almost quite the same as a century ago," when the Evangelical revival kindled an interest in the Evangelisation of the world, but to those whose sense of obligation in this respect has passed away with the surrender of the theology with which that sense had hitherto been associated (p. 3).

The chief object of these lectures is to correct this tendency by endeavouring to show that a change in the "motive" and "reasons" should make no difference in the Evangelistic energy which, he admits, was the distinct outcome of the old Evangelical convictions, and continues to be so wherever these convictions are maintained.

Dr. Garvie deplores the fact that the decline in missionary zeal is coincident with the development of modern thought. He is not the first to do so. It is well known that some of our leading and strongest missionary societies have been seriously affected by this cause. It is several years since Dr. Julius Richter (an expert in missionary policy) gave some striking evidence in the *C.M.S. Review* as to the disastrous effect on

* "The Missionary Obligation and Modern Thought." By A. E. Garvie, M.A., D.D. (London: Hodder & Stoughton. 2s. net.)

missions abroad from the same cause. So did Bishop Honda in his report to the Edinburgh Conference (vol. iv., p. 113). And many others have since called attention to similar consequences. The present book, however, while recognising the fact, goes further, and is an attempt to show that the results lamented are not the necessary consequences of a new phase of religious opinions, but that the old results ought to be maintained and even improved under the changed conditions.

To some it will seem that the argument struggles against a constant law in the nature of things, which has, as we know on the highest authority, its application in the sphere of ethics.

Dr. Garvie writes with a toleration and fairness which disarm criticism, and might well be followed by some of our recent pamphleteers. He justly rebukes both "reckless defenders" as well as "ruthless assailants" of every traditional opinion regarding the authority and influence of the Bible. But this was hardly necessary. Extremists of this sort count for little either in numbers or weight. Those whom he addresses belong to the much larger body who are neither "reckless" nor "ruthless." Many of them still hold in reverence the truths of revealed religion, not because they are "traditional" (a term too often used for polemical purposes), but because they are vouched for by Him who was sent from the Father to be the Way, the Truth, and the Life for all men. The fact of Christ is to them the proof of the Gospel which He has bid them carry to the ends of the earth, a fact and a proof confirmed to them, as they are convinced by the indwelling Spirit, who has brought them into vital fellowship with the Father and the Son. Many others, probably an increasing number, hold more or less of this faith, diluted with speculative and subjective considerations, almost invariably taken over at second or third hand, which, to use the definitions of an Oxford professor, distinguish the "cultured modern man" from the "simple believer." Few of them know exactly where they are or whither they may drift. Virgil's discourteous description of woman as "varium et mutabile semper" might be much more appropriately given to "modern thought" and its sequelæ. It is earnestly to be hoped that Dr. Garvie's appeal to this class of modernists will meet with the response which he desires. His own position is moderate and in some respects distinctly conservative. While he makes concessions which we regret, and expresses himself as approving the "assured results" (we thought the term was now only used in irony) of Higher Criticism, he holds, on the other hand, to a large extent the essential doctrines of that Evangelical theology from which modern thought has diverged. He sometimes, indeed, credits the new school with the discovery of conclusions which have long been held by staunch supporters of the old beliefs. To give one instance only, he affirms (p. 22) that "the newer view of the Bible makes it appear more Christocentric." He must have forgotten what he has read of the Evangelical fathers of the last century if he does not recall that this was one of the prominent features in their Biblical expositions and books of devotion. It was a familiar saying among them that as all roads in England led to London, so, for those who had the eyes to see, every part of the Bible led to Christ; indeed they discovered Christ in many places, as Mosaic ritual, Psalms, and prophecies, from which the "modern thought" has sternly excluded Him.

Dr. Garvie, however, is in full sympathy with the older school in such vital questions as the personal character and work of the Lord Jesus Christ. He pleads strongly for an "objective atonement" wrought on the cross for all men, and in a striking passage on p. 55 says: ". . . . He who finds in what he is pleased to call his 'advanced' liberal theology an escape from the call to self-sacrifice in spreading the kingdom of Christ in the world is, by the life he prefers, giving the best disproof of the truth he professes. Any speculation about the condition and destiny of the heathen which is inconsistent with the doctrine and practice of the Cross may be confidently pronounced unsafe and hurtful."

He is, perhaps, too fond of differentiating between the "husk and the kernel." It is a familiar phrase of the lecture room, which catches the incautious, but will not bear close investigation, for it needs more than human wisdom to say which is which, and in nature, as in revelation, the same Divine hand created and co-related each to fulfil the Divine purpose. The two illustrations which he offers on this point (pp. 29, 30) are hardly what one would expect from a theologian of such distinction, for even the average man can see that they may bear quite a different explanation from that which is put upon them here.

The doctor remonstrates with good reason and sound judgment against the degradation to which our Lord has been subjected by some modern critics. "Jesus is made so completely a man of His own age and people as to hide the Christ for all men, who is the same yesterday, to-day, and for ever. But this reduction of Jesus to a Jew, a little wiser and better than His fellow-countrymen, leaves the origin of Christianity altogether unexplained.

How did the most exclusive religion beget the most universal in its character, mission, and history?" (p. 73).

The chapter on the comparative study of religions is a wholesome corrective of a good deal of nonsense which has become popular in some circles. But an apparent desire to conciliate sometimes carries the writer too far, as when on p. 92 he speaks of the "arrogant assumption . . . . that all the religions of mankind are false and Christianity alone true." Of course this depends on what is meant by "true" and "false," and also on what is the purpose for which a religion exists and is used. If the purpose be the knowledge of the true God, and of the terms on which men may meet Him, it may be asked what ethnic religion has given any real conception of Divine fatherhood; which of them has a helpful word to say about the great problem of sin and its remedy; and which has produced any power to enable its followers to conform to their own standards, still less those of true holiness? If a religion fails in such primary essentials, what title has it to be called a true religion? In saying this, of course, we pass no judgment on the after-state of those who have never received the Gospel of the Truth. Some of the older Evangelicals, as Dr. Garvie reminds us, read a severer meaning into the line,

"The heathen perish day by day,"

than the teaching of Scripture fully justifies, or than is held by their descendants. Nor does this touch the question of "eternal punishment" which is raised in the second chapter, and on which we would only say that there remain on record Divine words which were spoken by Him whose love and sympathy infinitely surpassed that of all mankind, and which may not be strained either way to mean more or less than what they say. The modern mind has no claim to a stronger sense of mercy than that which the Saviour of the world had, and it certainly has no monopoly in the belief that God is a righteous Judge and will reward every man on the principles of absolute justice and perfect love.

We are thankful to note Dr. Garvie's emphatic repudiation (p. 101) of the suggestion which comes from a few pro-Buddhist advocates that the religion of the future is to be a blend of Christianity and something else. We are heartily with him in his optimistic view of the kingdom of God, but we fear his meaning will be misunderstood when he says (p. 105): "If the first generation anticipated the end of the present order in the Second Advent of Christ, the teaching of Jesus itself presents a wider horizon and a larger prospect; it contains principles of progress, whatever Jesus' own anticipations were." We should be sorry to think that this implies that the "anticipations" of our Lord were contradicted by the inspired statements of His Apostles, or that His eschatology needs to be accommodated to the conjectures of modern thought. But it is very likely to be so interpreted.

There is so much that is good in these lectures that we regret all the more that the lecturer frequently weakens his position by yielding too much, as when he gives, for example, authoritative value to what are, after all, and at their best, theories or inferences far less substantial than revealed facts and positive truths, which have stood the strain of so many centuries, created so much consecrated energy, produced such unparalleled results, and, above all, are ratified to us by Him before whom all human thought must bow, because to Him "all judgment" has been committed by the Eternal Father.

We sincerely wish Dr. Garvie all success in his efforts to revive the missionary interest of those to whom he appeals, and to persuade the new trees to bear the old fruit. His own inspiring zeal for the cause of missions is manifestly due to the fact that he retains so much of the old convictions under which modern missions were begun and developed, and if, on that account, he follows the Divine precept to make the tree good, so that the fruit may be good also, rather than, as he sometimes seems to suggest, expecting to find good fruit on a tree that is not good, he will have won the highest reward that can come to a leader and teacher of men.

A Word of Counsel.

Do not sneer at the narrowness of former days without making perfectly sure that you are broader, and that you have a basis beneath you.

Do not sneer at foundations, because no superstructure can stand without them.

Do not sneer at the old faiths, unless you have found newer ones that are truer and that produce better lives.

(*From "Missions," American Baptist Magazine.*)

Books worth Reading.

PENNELL OF THE AFGHAN FRONTIER. By ALICE M. PENNELL. (London: Seely, Service & Co. 12s. 6d. net.)

We must add a new missionary hero to the list of great men who have done great things for God. The story of Pennell is the narrative of the consecration to the service of the Cross of an exceptionally gifted man who never thought of himself when the call for service came. As a friend on a missionary platform told how the self-forgetfulness and sacrifice of a gifted companion led him to offer for missionary service, the only person in the hall who did not recognise the man referred to was the man himself. This was characteristic of Pennell's life—he was an ambassador for Christ; he lived the life of the Crucified in order that he might win others to the Cross. A medical man of the highest skill, a born leader, and a whole-souled enthusiast, he threw himself into his work among the frontier tribes and won the esteem and the affection of these rough men. He often carried his life in his hands; he adapted himself in dress and food to the customs of those among whom he worked, and from morning to night he lived and preached Christ. What a man he was! When he died, aged forty-four, "the country side was plunged in grief. In little hamlets, by the camp fire and in the bazaars, his people mourned him. They had lost one whom they loved, who had become part of their lives. The news spread far and near, and all day the surging crowds continued to arrive from villages and outposts. At the gate of the house of sorrow they hushed their voices, even stilling their sobs lest the sound should hurt those whose grief they shared." Lord Roberts considered that the presence of Pennell on the frontier was equivalent to a strong force of military. Such is the power of consecration and devotion to duty—when that duty is the proclamation of the Saviour. We have read the book with an interest that never flagged, and hope that many will share our pleasure and admiration for the man and his work. Mrs. Pennell is a woman worthy of her distinguished husband, and her self-suppression in the work she has written proves that she shares the spirit of him who lives and waits for her in the presence of the King.

DAWN IN DARKEST AFRICA. By JOHN H. HARRIS. (London: Smith, Elder & Co. 6s. net.)

The Rev. J. H. Harris is too well known by all friends of Africa to need any introduction. He sees the weaknesses and the wrongs of the natives. He has learned to sympathise with them, and his vigorous style carries the reader along in his desire to absorb the mass of information so well arranged and cleverly presented by this able writer. Lord Cromer vouches for his fair-mindedness and competency. He has a firm grasp of the main principles that should guide Europeans in dealing with backward races, and is not afraid to speak his mind. He divides his book into five parts, the fifth of which is prophetical as to what should be the final form of the map of Africa, and this probably is the most debatable portion of the volume. Part I. brings us into touch with native life, and we have never read descriptions better adapted to make us know the African in his native surroundings. We somehow feel that they are men like ourselves, with peculiarities that are the result of their different surroundings. Part II. shows us the effect of civilisation on the African, and we can see that it has not been altogether an unmixed blessing. His indictment of the liquor traffic brings a blush to the face of all who believe that the so-called superior races have definite obligations to the children with whom they have to do. He condemns race prejudice, which, unless checked, may give birth to actions which will utterly shatter African confidence in the British race. "Certain white men would be wise to clear," is the verdict of the African on some of our administrators. Part III. is sad reading, and it is almost incredible—if it were not fully proved—that Europeans could be guilty of the prolonged inhumanity and desperate cruelty of the Congo infamy. Surely the accursed thirst of gold has never been more terribly cruel than it was during the Leopoldine régime. That is at an end, but the story of the cocoa islands shows that something has still to be done to redeem Europe from the charge of conniving at slavery. Part IV. is full of hope. Material and moral progess is being made, and under the influence of practical Christianity it will certainly grow greater as the years pass; but there are dangers ahead that are faithfully pointed out by Mr. Harris. "The only hope, and happily a probable development, is that the religious wave, which is now moving irresistibly across the central regions, will be followed by an ethical wave which will give the 'Light eternal' to the Dark Continent." The book is well illustrated, and whether it is the skill of the writer or the inherent humanity of the African, we laid it

down feeling that we had come to know the inhabitants of the continent much better than when we undertook the study of "Dawn in Darkest Africa."

RESTATEMENT AND REUNION. By the Rev. B. H. STREETER. (London: Macmillan. 2s. 6d. net.)

One of the outstanding facts of the present time is the combination in the same individual of what must appear to many to be a conflict of ideals. The Editor of "Foundations" holds that the difficulties to the belief in miracles arises from the nature of the evidence. He thinks that "there are many believers in the Divinity of our Lord who are convinced that the future of Christianity depends on its being proved to be possible to dissociate that belief from any necessary dependence on the evidence on the miracle in question" (the Virgin Birth). He gives us a restatement of Christianity in language that cannot fail to appeal to his readers when he discusses its simplicity as embracing six main ideas. Christianity is disposition of the soul, a resultant course of action, a consequent achievement, the promise of a response on the part of the Divine to such feeble efforts as we may make, the assurance that failure may be retrieved, and the sure and certain hope of life eternal. All this is true, but take away the miraculous element from the Gospel and what is left to us? We believe that the spiritual order of the world includes miracle, and we cannot surrender the truth of the Gospel records in order to fit our message in with the changing needs of a transient philosophical or scientific conception.

We cannot follow Mr. Streeter in his discussion of the many questions he raises, although we bear tribute to his earnestness, but his whole outlook may be judged by his discussion of the Kikuyu controversy. He believes that an eirenicon may be attained by laying down the principles that "Members of non-episcopal Churches living within easy and convenient reach of the ministrations of their own denomination should not be admitted to Communion unless in highly exceptional circumstances." "Insomuch as the action of an officer of any society may be interpreted as to some extent committing the society as a whole; no Bishop or Priest, whether at home or in the mission field should himself partake of the Communion when administered by one who is not episcopally ordained." In return for these concessions the High Church party might be asked to recognise officially—under the category of a special dispensation for exceptional cases—the relaxation of the Confirmation Rubric where a baptised Christian, leading a moral life, is out of reach of the regular ministrations of his own Communion. In other words, an ordained minister of an Episcopal Church is under no circumstances to acknowledge the validity of non-episcopal Communion, whereas a non-episcopally ordained minister is permitted to accept the Communion given by an episcopally ordained minister. What will the native converts think of this discrimination? After all, they, too, have minds and can draw inferences.

BEYOND THE PIR PANJAL. By Dr. ERNEST F. NEVE. (London: Church Missionary Society. 2s. 6d.)

This new edition of Dr. Neve's book, with its many beautiful illustrations, is delightful and inspiring reading. It tells the tale of twenty-five years' missionary activity in Kashmir, and brings a living picture before the mind. Cheap, well printed, and vigorously written, we have read it with profit and pleasure, and trust that it will have a wide circulation in its present form.

[*We are compelled to hold over several reviews, including "Travel and Politics in Armenia," by Noel Buxton and Harold Buxton.*—ED.]

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